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☞ It will be more convenient if correspondents will address us for the summer months (until September 15th) at "Princeton, N. J." Matter mailed to our usual Philadelphia address will be forwarded.

A NEW WORKING BASIS.

If the Church of Christ is to conserve the precious deposit of the Christian faith and be the means of extending its power among men, it seems plain that she must readjust herself to the work in hand. What are the facts as to her present condition and influence?

She finds herself encumbered with traditions and dogmas which have come down with a halo of sanctity from the past, but which seem ill-adapted to meet the issues of the present, and against which the intelligence of mankind increasingly rebels. We do not now refer to the opposition of that "wisdom of the world" which loves not the things of God. There is an opposition which is more honest and sincere than this, and which is shared in by

many who love the Church and confess its Master as their Saviour and Lord.

The philosophy, the science, the literature, and even the Biblical study of our day has been gradually undermining that body of doctrine known as orthodoxy, which has so long powerfully swayed the minds of men. An intelligent lady, living in a university town, and with unusual opportunities for observation, recently remarked, "Not one of the intellectual men of my acquaintance, professors and others, can be properly counted as orthodox." Those who do not openly reject, silently protest. It is well known how largely in England this class have withdrawn their interest from the Church. Nor is this result less conspicuous in our own country. A much smaller proportion of lawyers and physicians and scientists and literary men, and even of active business men, are found in our Christian congregations than was true of them a half a century ago. Many congregations in crowded cities and in the sparse and mission districts of the country are dying of atrophy. In many places, beyond the few officials who hand around the plate, the attendance is made up almost wholly of women and children. And yet it cannot be said that men in our day are not interested in, and profoundly exercised by, the great problems of God and of human destiny. The first chosen disciples of our Lord were men. And His religion would be a poor affair unless it were calculated to stir the souls of men to their deepest depths and to call forth their highest activities. The fact is, the forms in which the Christian faith have so long been urged upon men have largely lost their hold upon

the thinking class. They cease to hold many of the Church's own members. Even the preachers are no longer in thorough accord with them. As a result, there is a vacillation, a timidity, an apologetic tone, an insincerity about their preaching which the hearers do not fail to detect, and which weakens its power. The average Presbyterian preacher, for example, knows something about evolution, he reads liberal newspapers and some of the magazines and reviews; he cannot avoid looking into some of the questions raised by explorers in the fields of science and psychology and Biblical criticism; he reads his own Bible and finds that there are other aspects of the Divine character, and other depths in the Divine counsels concerning man and the world's future than are comprised in his Confession of Faith. And yet he is obliged to pose as a representative and pledged defender of its doctrine of God and of man, of the divine dealings with him, issuing in the salvation of only the elect and the everlasting torment of all the rest of mankind. It is impossible for such a minister, who thinks at all for himself, to manifest that spirit of candor and of honesty and straightforward appeal in his addresses to the reason and conscience of his hearers as shall powerfully move them toward God and duty. If men who speak for God are not thoroughly honest in their convictions and in their presentations of truth, their hearers will not fail to detect it. And worse than this, the spiritual power which God only can impart will be absent from their message. Men may be kindled to emotion, but it will be by strange fire not lighted from God's altar. They may be aroused to action and even loud pro-

fession, but the energy of it will burn itself down into the cold embers of a name to live after one is dead.

We say, then, that we have arrived at a period in the history of the world and of the Church, when the Providence of God is clearly teaching us that there must be a change of base if the Church is to achieve the conquest of the world for Him. We do not mean that any of the prime facts of the Christian faith, such as are set forth in the earliest and simplest creeds, can be surrendered. We must still hold, at all hazards, to the rock on which the Church is built—the confession that Jesus is the Christ, the Son of the living God—to the fact that He died for our sins according to the Scriptures, and rose again the third day according to the Scriptures; but we must be willing to let the light of reason and of conscience, of history and of science, of reverent criticism, into the whole fabric of doctrine and of ceremony which through the ages men have built up on the foundation of these facts. The man is blind who does not see that God is now shaking all things wrought into the outward structure of His kingdom, for the removal of all that has been wrought into it that is false and fictitious and secular and legendary, in order that the things which cannot be shaken may remain. And we shall only be following the motions of His Spirit if, in the spirit of that liberty wherewith He hath made us free, we examine every yoke of dogma and of usage, to discover whether it has been imposed by Him or is of mere human origin. Many of these fetters could never have been forged if the Church had had a more firm and constant faith in the power of His indwelling to preserve her

against error and to guide her into all truth. The greatest want in the Church to-day is a revival in her of faith in the Holy Ghost, the Lord and giver of life. She has cramped the intellects of men and stifled in them the voice of reason and of conscience, and substituted faith in formulas and ceremonies for faith in the living God, because she has lost faith in His perpetual presence as her guide into all truth, and all-sufficient corrective of the errors and strifes that human conceit and ignorance might stir up within her. If she better understood the office of the Divine Spirit given to be her guide, and trusted Him fully, she would allow such scholars as Professor Briggs to go on with their investigations undisturbed, and such preachers as Lyman Abbott to seek to adapt her doctrine of atonement to the changes made necessary by the advancing thought of to-day, and such preachers as Heber Newton and Dr. Bridgman to utter their protests, without rebuke, against the partial views of God, and of His relation to His creatures, by which His true character and designs have been so long concealed. Not that we would have the Church commit herself at once to all that these men say, but she should believe that even these partial voices may have some message of truth for her in these days of ferment, and that the large and free atmosphere of liberty is the one best suited to the unhindered operation of the Divine Spirit, whose powerful agency must in the end expose to her all that is false and establish all that is true. We can trust Him to build us up in the true knowledge of God, and to protect us from error, better than any restrictions of an enforced creed and the decrees

of ecclesiastical tribunals. So far as such men reveal that they are puffed up with pride of their own opinions, and that they are not studying and acting out of supreme love to the Church and to the best interests of their fellow-men, so far she may and ought to rebuke them. But if she have reason to believe that their spirit is true, she will not only wrong them, but distrust, and even sin against the Holy Ghost, if she stifle their liberty of prophesying.

The first requisite, then, for the Church in our day is to give free play within her to the liberty which is the mark of the presence in her of the Spirit of the Lord, trusting the Spirit to confine that liberty within its proper bounds, to moderate its excesses, and to cause to emerge out of the confusion which may be incident to it that truth which shall be her eternal strength and safeguard.

We may expect, as the result of such free discussion, that there will emerge a truer doctrine of the Bible as the Word of God, by which it shall be viewed, as not designed to supersede and to stifle, but to keep alive in the Church a consciousness of the operation in her of the Holy Spirit as her perpetual inspirer and guide. We may expect that her spiritual judgments in the present shall have a voice with those of the past in establishing her faith, and that the voice of God in His works and in the human soul shall be listened to as well as in His Word. We may expect also such advance in all our conceptions of Christian truth as these added voices are able to contribute. Even the doctrine of the Trinity will be so stated that its exhibition of the incomprehensible nature of God will find its answering witness in the nature of man. While the doctrines of the origin of man, of the fall, the atonement,

of man's relation to his Creator, and of his destiny, will be found to be in deepest accord with all that can be gathered from other sources of the place of man in creation, and the goal toward which he is tending. Especially, as we have often stated, must the Church come on to new ground in her doctrine of retribution and redemption. The original penalty of sin, which is death, she has exaggerated into an inconceivable doom to endless torment of a being who can never die. Out of the scattered and scanty sayings of the Lord on this subject—most of which were esoteric, and not one of which bear the meaning she has put upon them—she has built up a doctrine of the susceptibility of man to endless suffering, of a captivity in death and hell, to which not even the promise of a resurrection of the dead contributes one ray of hope, and the gloom of which the final destruction of death and hell will but intensify and blacken into eternal darkness—a doctrine utterly unknown to the Old Testament, and never referred to in a single sermon of the apostles, and increasingly repugnant to the growing spiritual sentiment of her own members. And as a means of escape from this unspeakable doom she has devised a doctrine of God's righteousness, and of the propitiation of its wrathful demands, which makes the sinner so much the subject of its "scheme of grace" as to weaken his sense of responsibility, and deaden the consciousness of God within him as his power of recovery, so that salvation has come to be viewed as something done for him by proxy, and not wrought in him by the power of God. The idea of an imputed righteousness has supplanted that of personal righteousness as indispensable to salvation.

But these exaggerated ideas of man's doom, and these meagre ideas of his salvation, have largely become possible through an exaggerated estimate of his individuality and the overlooking of his organic relations to his kind and race. The salvation of the individual believer has been viewed out of its relations to that of his kindred and his fellow-men. A whole mine of Old Testament teaching on this subject has been left unexplored, and it has become the office of the modern scientific study of man and of the human race to summon attention to it. We are beginning now to discover a new meaning in the foundation promises that in a chosen seed all the families of the earth are to be blessed. Instead of limiting this word to Christ, we find that it applies also to an elect class, of which He is the Head. We begin to see that the Church is not a body called into an ark of safety merely for its own rescue, but a priestly company called to bear with Christ the sins and sorrows of the world and to achieve its salvation. A whole realm of truth arising out of the organic relations we sustain one to another, and their bearing upon human salvation remains yet to be opened. Science is showing us, what Scripture has taught, that the fathers still live in their children, that their sins are visited upon them, and still more, their excellencies ; that one generation takes up the battle of life where the former one laid it down, and that in the fruits of the final victory they both have heritage. Our own personal salvation is immensely dignified when we discover what interests from the past centre in it, and what blessings for those who come after us are dependent upon it. We believe that the whole doctrine of Christianity will be invested with a new interest for men,

when the meaning of such passages as these shall be understood: "Believe on the Lord Jesus Christ and thou *and thy house* shall be saved" (Acts xvi, 31). "Ye are a chosen generation, a royal priesthood" (I Pet. ii, 9). "Of His own will begat He us with the word of His truth, that we might be a kind of first-fruits of His creatures" (Jas. i, 18). "The Church of the first-born, whose names are written in heaven" (Heb. xii, 23). We believe that these expressions suggest relations among the families and generations of mankind established by God in His plan of creation and redemption; that they illustrate His great law in nature of the survival of the fittest, and the deeper law of His Word that the fittest survive as the channels of ultimate blessing to the less fit, and that, through the operation of this law, a chosen portion of mankind are all the time rising above the sensuality and sin of the race into the divine and eternal life, who thus obtain power to set free from death their captive brethren, and to aid those who are still struggling in the flesh toward the high goal which they have already reached. From this point of view the whole scheme of Christian doctrine and motive receives a different explanation. God's operation in redemption, instead of being confined to this world and this life, covers all the ages and reaches all the generations of mankind, past and present, living and dead. His mode of salvation, instead of being a governmental device to meet an abnormal and inconceivable exigency, is seen to be in harmony with the laws that prevail in His whole realm of life—laws which look forward to the production of a final and perfected form of life in His own image, and for whose manifestation the earnest expectation of the whole creation

waiteth. The atonement is seen to be not a mere legal expedient to meet a great emergency, and to buy off a portion of mankind from an endless doom, but a mighty struggle of God in humanity, and a glorious uplifting of it along the scale of life to its divine goal. And our personal interest in it is seen to be commensurate with the extent to which that power of God is working in us to produce the same death to sin, and the same life in righteousness which shall fit us to reign in life with Jesus Christ our Lord. And the motive put before us to submit ourselves to this righteousness of God is not merely one of personal escape and salvation, but of identification with Christ in His administration of life and power by which He shall bring blessing to all the families of the earth and subdue all things to Himself, whether they be things on earth or things in heaven. And all the kinships and relations of life become, from this point of view, invested with new interest. For they are seen to be the earthly patterns of heavenly realities. Kindred who have gone before us are seen to be bound up with us in the same bundle of life. Those who have triumphed are our aids and deliverers. Those who are yet under judgment and in the bonds of death, follow in our train, if so be they may share in the fruits of our victory and be led captive out of their captivity. The battle of life, fought on this arena of flesh and blood, and renewed from one generation to another, is thus seen to be sublime in the wide range of its contestants and in its far-reaching results. We wrestle not merely with flesh and blood, but with principalities and powers in the heavens. And as the crown of life to be won is inestimable, so are the risks and losses in this

conflict great. Retribution is seen to be, not indeed the awful despair of an endless hell—for even hell is spanned with the light of an eternal hope—but the penalties which, in the nature of things, inevitably arrest those who press forward to the goal of life along false and evil paths. There are pitfalls of moral degradation in which one may lose all that has been gained, in which even personal self-consciousness may be sunk, so that the man becomes lost to himself and is cast away, and the work of building him up into personal manhood as an image of God has to be begun again far down the scale. This scheme does indeed provide for sinful man a Mediator and a succoring ministry of angels and saints, but it provides for no salvation by proxy, and holds out no other hope than through the attainment of that personal righteousness without which no man can enter into life.

The Christian scheme of salvation, of punishments and rewards, of the nature and issues of human life must in some such way be shown to be in harmony with all the laws of life, and all the methods of God's working in those realms of it of which we have some knowledge. Things in the unseen realm must be like their patterns in the seen. Things present and things to come can only be two departments of the one universal kingdom.

We do not hesitate to say that if the Church in our day would—not in any iconoclastic way—but in the spirit of true growth and progress, break loose from its bondage to the past, and open its windows for the light of God to stream in from all quarters; if it would give free play to the operation of the Spirit of God in her, who is the Spirit of liberty, if she would cease to muzzle the mouths of her

prophets and teachers, so that they could interpret the lessons of God's Word and works to men and give unhindered utterance to their highest and best thoughts about Him and His ways, with no other restraint than the supreme law of unselfish love to God and to man imposes, there would be a marvelous change at once in the whole aspect of things. She would then have living issues with which to compel the attention of living men. Even if the world within the Church were turned upside down, the Church itself would be vastly the gainer. And her supreme necessity would be met in new and surprising manifestations of the power of God within her. The very principle of her being is that she is a depository of the power of God. That power is almighty. What can it not accomplish? It is written that it shall yet transform sons of men into sons of God, and make over this old earth—the habitation of cruelty and sin—into the abode of righteousness, in which God shall make His tabernacle with men forever. We have been looking for this power as a downburst out of the firmament above us. What if it be a power latent within us, and only delaying its manifestation until we shall become vessels meet for its use! Certain it is that it cannot now work many mighty works among us, because we do not yield to it and are afraid to trust it.

THE LIVING AND THE DEAD.

Some of our readers have been startled and bewildered at our attempts to explain the identity of interest between the living and the dead in the endurance of sin's

penalty and in deliverance from it. Whatever may be the faults and ignorances in these attempts, of the fact itself of such identity we are increasingly convinced. It will be remembered that we found a basis for this conviction in the laws which govern the origin and transmission of life and in the teaching of Scripture concerning redemption through a seed. We found that the generations of men are so linked together that past generations could not be made perfect until some subsequent generation should reach a higher level in the spiritual life and lift them up. Of this general principle in the constitution of the race and in the progress of its redemption we are sure, whether the processes of this uplifting of past generations go on in an intermediate state, or, as we have suggested, in the processes of life that repeat themselves continually in this world, and that go on before our eyes.

Of the fact itself, that the dead, after they pass behind the veil, do not drop out of all interest in and connection with the battle of life as still maintained here by the living, we find some interesting proofs furnished in Canon Luckock's interesting work, entitled:

"After Death."

In Chapter V he shows how it is probable that the practice of Prayers for the Dead prevailed among the Jews in our Lord's day, and that it was unrebuked by Him. He gives examples of some such prayers from the Jewish ritual. Especially on the Day of Atonement they offered prayers to God for the blessedness of their departed ones, and the alms and free-will offerings with which they appeared before the Lord on that day were often made

"as an atonement for some dead relation or friend, under the firm conviction that they would be benefited in whose behalf the offering was presented." In a foot-note under this head the author says:

"The Jews admit four means of procuring atonement:—1. Repentance; 2. The Day of Atonement; 3. Sufferings; 4. Death, of which the last—*i. e.*, the dying—possesses the greatest power. During the first year after a parent's death, a child, in commemorating the deceased, says or writes after his name, *harini kiphroth m,shikni.* I am ready to serve as atonement for his couch; I am ready to suffer for his transgressions, provided only that his rest may be peace."

Whatever may be said about the forms in which the people gave expression to their conviction that the dead may be helped by the prayers and self-sacrifices of the living, the fact of this conviction is attested by these forms, as it is also by the inscriptions on ancient Jewish tombstones. The warrant for this conviction lies deep in the constitution of the race and in the principles which underlie the divine plan of redemption as revealed in Scripture. And Christianity must again familiarize itself with it, before it can lift up its scheme of eschatology out of the darkness and confusion which has so long made it a terror and an enigma.

For that this view entered into the earlier forms of the Christian faith this same volume gives abundant proof. The author shows from the inscriptions on the tombs in the catacombs, from the primitive liturgies, and from the writings of the Fathers, that the departed were never viewed as having passed beyond all interest in the prayers

and spiritual triumphs of the living, except, like the martyrs, their saintly character had been perfected. Accordingly, in private devotions and in public, the early Christians prayed for those who had passed out of this life, and especially for their dead friends and kindred. And there are instances in which they prayed for such of them as had not been baptized, and who had died pagans. We cite a few of the evidences of this sympathy with the dead, as given in Canon Luckock's book.

Arnobius, writing of the persecution at the close of Diocletian's reign, when the Sacred Scriptures were ordered to be burnt, and the churches razed to the ground, asks, "What have our places of assembly done that they should be cruelly destroyed, in which we pray to the Most High God, and seek peace and pardon for all men; for magistrates, armies, kings, friends, and foes; for those still living, and for those who have been set free from the bondage of the flesh?"

Theodoret, in his history narrates, almost as though he had been an eye-witness, a scene in which the Emperor Theodosius offered prayers at the shrine of St. Chrysostom for his deceased parents. "He threw himself," he says, "on the coffin, and lifting up his eyes and forehead, offered supplication for those who had begotten him, entreating pardon for the sins which they had committed through ignorance."

St. Augustine, in his *Confessions*, brings before us his own practice. After describing minutely his feelings at the burial of his mother, he gives the very words of the prayer which he offered in her behalf, after God had bound up the wounds of his broken heart: "I pour out unto Thee, our God, tears of a far different kind for Thy handmaid; . . . although she, having been quickened in

Christ even before she was released from the burden of the flesh, had so lived that Thy name should be praised by her faith and conversation, yet I dare not say that since Thou didst regenerate her in baptism, no word fell from her lips in violation of Thy commandment; I therefore, O God of my heart, my praise and my life, setting aside for awhile her good deeds, for which I gladly give Thee thanks, do now entreat Thee for my mother's sins."

The Coptic Liturgy of St. Cyril contained this prayer: "Be merciful, O Lord. Grant rest to our fathers and brothers who have fallen asleep, and whose souls Thou hast received. Remember also all the saints who have pleased Thee since the world began."

In the Gallican Liturgy we read: "At the same time we pray, beseeching Thee, O Lord, for the souls of Thy servants, our fathers and former teachers, and for the souls of all our brothers, whom Thou didst deem worthy to call to Thyself from this place, and of strangers who died in the peace of the Church."

In the Sacramentary of St. Gregory, which was derived from the Liturgy of St. Peter, we read the following prayers: "Be favorable to the souls of Thy servants with an everlasting compassion, that they may be kept free from the bonds of death, and kept in eternal light;" and "We pray that the souls of Thy servants, and all who rest in Christ, may attain to a participation in eternal light."

However Professor Briggs's contention for the doctrine of "Progressive Sanctification after Death" may be received by his Presbyterian brethren, he certainly would find abundant support for it in the faith and practices of the early Christians.

It is but natural also that those saints whom they regarded as being beyond the need of their prayers, and as having entered into peace and glory should be invoked as their helpers. Hence there sprang up somewhat later in the Church the practice of praying to the saints, who as victors in this conflict with sin and death, had won the crown, and were now able to intercede for and to help their still warring and tempted human brethren.

We give these quotations, not as prescribing models for our imitation, but in corroboration of the important principle for which we have been contending, that there is an organic unity among the members of the human race in its sin and in its redemption which modern theology has largely lost sight of, and of which the early Christians had a truer perception than we. And they viewed the Church as constituted on this principle, as holding a priestly position toward the race out of which it is chosen, and closely knit together into one body under Christ the Head. The sufferings of one member became the suffering of all, and the joy and victory of one the joy and strength of all. Death cannot divide this body. The living are still fighting the battles which the dead laid down. And the departed have still a common interest in the conflicts, the trials, and the triumphs of the living. We do not believe the early Church fully understood this mystery. Nor do we feel called upon to defend all the practices they based upon it. But they had a truer insight than have we into the fact of it, and of its importance as an underlying principle in the divine plan of the world and of human redemption.

We have sought in this magazine to find room in this wide principle for certain facts which the science of our

day has brought to light concerning this mystery of man. We find that science also links in one bundle of life, and by strange ties of kinship and heredity, the generation of the present with the generations of the past, that we are the heirs of all their treasures and hopes, and that they, without us, cannot be made perfect. The field of our life is sown with the seed of their lives, and they partake with us in the fruits of the harvest. This view, confirmed to us by both Scripture and Science, presents the highest motives to individual endeavor to conquer in this battle of life. Salvation becomes no longer a selfish question of personal safety. The salvation of those to whom we are linked by the tenderest ties, and of ever-widening circles of our fellow-men, is linked in with our own. No man liveth to himself and no man dieth to himself. He cannot win the crown of life for himself alone. There must be those who will be his joy and crown in the day of the Lord Jesus. All his efforts to lift up himself along the path to holiness which leads to God's right hand will help others also. His most effective work in soul-saving is seen to be wrought in the discipline of his own soul. The power of God may work in him to the salvation of those whom he has never seen with the eye of sense, and whom he has never known after the flesh. And by as much as he in this life prepares himself for his high station and calling as a child of God and joint heir with Christ, by so much will he be fitted to enter, beyond this life, upon those ministries of grace and power by which he may help those he leaves behind him along their toilsome path of life, and bless the whole family of man.

THE HUMAN BODY.

The body of man is the most wonderful product in creation. All creative processes from the beginning looked forward to this result. The gradual unfolding of life from its beginnings through the whole series of its structures had reference to this wondrous fabric which was to crown the series. Each one has contributed something to its beauty and perfection. The human body is a microcosm of the universe. The more minutely it is studied, the more its hidden depths are penetrated by the microscope, the greater are the wonders revealed. It is now known that the human soul within it dominates not only a life, but a whole kingdom of lives—an empire with provinces and principalities and powers, with armies and hosts of sentient creatures, each holding some position of service and performing some useful function in the organism.

Not the least wonderful of the organs in this structure is the brain, on whose wondrously-woven fabric there is impressed a record of all the thoughts and scenes and experiences through which man passes from the cradle to the grave. Much may be overlaid and forgotten, but nothing is obliterated.

It is important to observe that the body is viewed in Scripture as holding a most important place in Christian service. We are apt to depreciate the body and to regard the soul as the all-important factor in the Christian life. This mistake has even crept into our common version of the Scriptures, where we find that the passage (I Cor. vi,

20) originally written, "Therefore glorify God in your body," is changed thus: "Therefore glorify God in your body and in your spirit." The last words are not in the revised text. So St. Paul (Rom. xii, 1) exhorts us to present our bodies unto God in living sacrifice, holy and acceptable unto Him. And again he urges us to yield its members, which formerly brought forth fruits of unrighteousness, to be instruments of righteousness unto God. And, as an encouragement to this service and sacrifice he assures us that our bodies are temples of the Holy Ghost.

We are, therefore, to guard against that depreciated view which many good people take of the body, and which leads them to misunderstand and make light of the importance of embodiment to the future life. The New Testament knows nothing of a future life of blessedness except through a resurrection of the body; not necessarily of the same body that is put in the ground and sees corruption, but of *a* body suited to the uses and adornment of the glorified spirit. "For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change the bodies of our humiliation that they may be fashioned into the likeness of the body of His glory, according to the working whereby He is able even to subdue all things unto Himself."

We are persuaded also that the mystery of heaven and hell will be found to be closely associated with this matter of embodiment. "We must all receive in body according to the things we have done." This is the truer teaching of II Cor. v, 10. No law of nature, or of the divine dealings with mankind, is more imperative and more palpable than this, that men's bodies garner up

the harvests of their deeds. Sensuality, unbridled appetite, anger, envy, and lust can thus create a hell in men's bodies this side the grave. We cannot walk the crowded streets of our cities anywhere without meeting scores of people who are either more or less deeply confined within the walls of such a captivity in death and hell. The seeds of death are sown thickly in their bodies, and the pains and miseries of hell are already gnawing in their breasts and tracing the lines of grief and despair on their faces. We need not, therefore, go beyond the ranges of experience possible to these human bodies of ours to find heights of happiness and depths of suffering which answer to the true idea of heaven and hell. Even the Psalmist exclaims, "The sorrows of death compassed me, and the pains of hell gat hold upon me." And when the mystery of the connection between the living and the dead, of which Scripture gives hints, but which it does not explain, is better understood, we shall, perhaps, discover that these heights and depths of being, which even Science teaches are focused within these human bodies of ours, are occupied by spirits kindred with our own, who are partakers with us in these experiences of conflict and of discipline by which we are being trained on this arena of flesh and blood for the issues of the future.

There is one other subject connected with these bodies of ours which must not be overlooked. They are responsive to the power of thought to an extent which we do not at all appreciate. They are formed through the operation of spirit upon what we call matter, and they are, therefore, at all times an external manifestation of inward spiritual states. It follows, therefore, that if we are to

keep them in the best condition and put them to the best uses, we must preserve a right spiritual frame, in harmony with the Divine Spirit, the source of all life and peace. This is our primary source of refuge and relief from the infirmities and diseases which cripple and enfeeble our bodies as efficient instruments for God's service. It is important to notice in this connection, that the saving work of Jesus did not overlook the bodies of men. He healed all manner of diseases among the people. As described in one of St. Peter's addresses (Acts x), "He went about doing good, and healing all that were oppressed of the devil." His gospel is still one of "more abundant life" and a "saving health to all nations." It still ministers to the bodies of men by rectifying that which is wrong in their spirits. What we need for strong and healthful bodies, fitting us for life's duties and trials, is a right relation to God, who pours His life through the channels of these human organisms, as they are cleansed from the defilements of sin and become fit vehicles for His power. Diseased bodies may, indeed, be the means of salutary and needful discipline. But it was never contemplated that a sickly body should be the normal instrument wherewith to serve God or our fellow-men. And if we would judge ourselves respecting the sins "for which cause many among us are weak and sickly," we should not thus be judged. It should be said also that good people are often compelled to bear in this way a burden of weakness from their ancestors. The sins of the fathers are thus visited upon them. But they should know that even in this way they are bearing a yoke which God puts upon them—probably for the benefit of those who have gone before—and that

in the doing of His will in this respect, they may renew their strength and rise above their burdens. We need in the Church of our day a revived faith in a Divine Spirit of life and strength and peace who is able to give us victory over all physical as well as spiritual enemies—the two are indeed identical—and who can, here and now, in this respect, bruise Satan under our feet. And, in this connection, it is interesting to notice that the New Testament plainly looks forward to such a triumph of the Divine Spirit in even these mortal bodies of ours, as shall fit them for translation to the immortal sphere without death. "We shall not all sleep, but we shall all be *changed*." "Who shall *change* our vile bodies that they may be conformed to the body of His glory." Such predictions seem to forecast a time when the power of God shall act with such energy in and through human bodies, that they shall put on immortality without seeing corruption. And this may lead us to reflect whether our common notions of the inherent depravity of the body do not need revision, and whether this highest product of God's handiwork, curiously and wonderfully made, so long degraded to vile uses, may not be capable of such purification and renovation as that death shall no longer be a needful process, but, in lieu of it, there shall be simply a change from glory to glory, even as by the Spirit of the Lord.

REASON AND FAITH.

"Come, now, and let us reason together."—Isa. i, 18.

A faith without reason honors not God, nor is it worthy of an intelligent being. Faith divorced from reason as its ally, and support, and shield is merely grovelling super-

stition, which ought to be shunned by us with inflexible purpose. There is a difference between them as there is between the hand and the mouth; but as these act conjointly, the hand feeding the mouth that the mouth may masticate the food for the nourishment of the body, so reason ministers to faith and faith profits by its counsels.

While the two, Reason and Faith, were intended by the Creator of man to operate in his history, the proper order of their action is, as we have just now placed them, Reason first and then Faith. In some way, or to some extent, faith presupposes the action of Reason, and is maintained by its strength, as well as invigorated by its own exercise and experience. Were it not the antecedent, then the mind would believe and trust without a reason, or before it was supplied with such, which would reduce it to a position truly absurd and humiliating.

It does not accord with fact to assert that the reason or ground of faith must ever be valid, as we may say, a faith-warranting Reason; for men often err in their inferences and judgments, and so the faith-power with which they are gifted is inevitably misled. In that case they believe when they should not believe, and trust when they should not extend confidence.

Reason, then, has a conspicuous part to fill. It is the guide of Faith, as in a dark night one going with a lantern before a traveler shows him the road and the dangers to be avoided. Reason investigates, seeks for, and weighs evidence, or warrant, and announces the result to Faith. Faith merely receives the report, but from its special character makes no independent observations and inquiries. The responsibility for Faith's actions is entirely suspended on Reason.—*Selected.*

HEREDITY.—It is strange that the law of heredity, so clearly indicated in the Bible, should be proclaimed in our age as a modern discovery. Infidelity formerly denounced the Bible for teaching that sin and its penalty were transmitted from generation to generation, forgetting that but for transgression the law of heredity could only and always entail good. Laws are to be judged by their intention, and this one, designed to secure and transmit the increment of good in each generation, is manifestly perverted by conditions for which it is not responsible. The law, however, which asserts itself in humanity by entailing on the generations the blessing of good as well as the curse of evil, is now being proclaimed and interpreted, not by divines, but by men of science and philosophy. The twin truth of the unity of humanity, elemental in the Hebrew and Christian religions, though formerly strangely forgotten or denounced by infidelity, is also adopted as a professed discovery of our century. We are all agreed that humanity is one, that each life is part of a larger life, and so the injury of the part is the injury of the whole. Sin could not enter humanity without dragging it down, and holiness could not enter and conquer without lifting it up. If one could appear in humanity without sin, not a link in the diseased chain, but perfectly free from all taint of disease, is the supposition incredible that he would have the effect upon humanity of a new creation? His coming would imply the reversal of the drift toward evil and the weakening of the inherited and accumulated tendency to depravity. It would be a beginning under Divine influence of this mysterious principle of heredity, with results for good which no human intellect can

measure, and establish a once greatly derided asssertion, that as in one Adam—that is, one kind of humanity—all die, even so in Christ shall all be made alive.—*From Buddhism and Christianity, by Archibald Scott, D. D.*

Evil not Eternal.—Naturally, all evil is fugitive and allied to death. I, separately, speaking for myself only, profoundly believe that the Scriptures ascribe absolute and metaphysical eternity to one sole being, viz.: to God; and derivately to all others according to the interest which they can plead in God's favor. Having anchorage in God, innumerable entitities may possibly be admitted to a participation in divine æon. But what interest in the favor of God can belong to falsehood, to malignity, to impurity? To invest *them* with æonian privileges is in effect, and by its results, to distrust and to insult the Deity. Evil would *not* be evil, if it had that power of self-subsistence which is imputed to it in supposing its æonian life to be co-eternal with that which crowns and glorifies the good.—*Thomas De Quincey.*

Higher Criticism.—We can afford to bear ourselves with very great composure toward those workers in the field of the Higher Criticism whose labors have affrighted many weak minds and sent a shock of indignation to hearts that are not given to excited feeling. The Higher Criticism, or the scientific investigation of the authorship, composition, dates, and occasions of the Bible writings, can only be our friend. It cannot rob us of our inspired Scriptures; there they will be, when it has done its best, shining upon us like the quiet stars when the surf and

the drift of the storm have passed away. All it can do, all it wishes to do, is to tell us the truth about our Scriptures. Its hypothetical theories, its extravagant conjectures, the excesses into which young speculative sciences always run, will be quietly moderated by the sure prevalence of truth. Its clearly established results, less or more, will be an unmixed gain to us all; they will not destroy our idea of Inspiration; we shall in future include them in our idea of Inspiration.—*Robert F. Horton, M. A.*

THE relation of the love of the Father to the love of Christ, and their relation to us, may be illustrated by reference to the subject of Light. It is said that "God is Light;" but Christ is "the Light of the world." It means something that these expressions are never converted in the Bible—that is, it is not said that "Christ is Light," nor that "God is the Light of the world." God is Light, but that light is only revealed, or made to shine out for the good of the world in and through Christ. So also of love. God's light and love are like the light and heat lying latent or unrevealed in the oil before it is burned. Nobody can *see* the light nor *feel* the heat. But burning brings out both; and Christ is a *burning* lamp by which God's truth and love are brought where man can see and feel them. By means of them, the mind is enlightened with the knowledge of God, the heart is warmed by God's love shed abroad therein, and the impurity is in due time burned out. And no power in heaven, earth, or hell can separate us from the love of God which is [revealed] in Christ Jesus our Lord.—Rom. viii, 38, 39.—*The World's Hope.*

NOTES ON CURRENT TOPICS.

THE METHOD OF SCIENCE.—In the July number of the *Andover Review*, Professor Joseph Le Conte has an interesting article on the applicability of the method of science to the domain of theology. He says:

"The method of science is therefore the method of reason, and must be applicable to the whole domain of thought. It is already being applied, and will continue more and more to be applied to the traditional beliefs of the Church. The effect will undoubtedly be revolutionary, but also, I am convinced, in the highest degree beneficent. Like all else human, Christian beliefs were at first narrow, local, provincial. They have all along been slowly expanding; but the effect of science, by the contagion of her example, by the application of her methods, and the logical consequences of her discoveries, has been to hasten the process of expansion of religious conceptions to a degree that is terrifying to those who still remain in the provincial state. But this condition of alarm is only temporary. The introduction of a great truth—like the law of gravitation or the law of evolution—necessitates the re-adjustment of our whole mental furniture on a new and higher plane, and in a nobler order. But unfortunately the furniture of most people's minds, by long traditional use, has become so fixed, so screwed down to the floor, that it is impossible to readjust without tearing up the whole mental flooring. But the *final* effect must be, what it has ever been, only beneficent. The mission of science in relation to the Church is to elevate the plane of religious thought and test the validity of religious belief; to purify the temple of truth by driving out the false and low, and to strengthen its foundations by verifying the true and the noble."

LIFE'S MYSTERY.—The New York correspondent of *The Ledger*, July 12th, says:

"In his sermon in Plymouth Church this morning, Rev. Dr. Lyman Abbott clearly announced his belief in the possibility of a life preceding one's birth on this planet and of another educational existence after death. He didn't say that there did exist, but he declared that no living man could say that there did not exist, such a possibility. He introduced these topics in this way. He was speaking of the insoluble mystery of life, the inequality of conditions in which men are born and live and die. A child

begins his life in a tenement house. But 'how do you know he begins his life there,' he asked, and, continuing, suggested the possibility that the child may have had a life outdating this life. Then of the man whose life is one of continual sin, it is said that when he dies, he goes forth into an unillumined star. But the preacher said that there may be another life of preparation, another school for that man with better conditions than those of this world. He did not assert this, but it could not be proven that it was not so."

This is one of the marked indications noticed in the teaching of such advanced religious thinkers as Dr. Abott and Heber Newton toward the theory of a pre-existent life. Dr. Edward Beecher, as is well known, put forth such a theory some years ago in his *Conflict of Ages*. He did not, however, pre-suppose our previous existence as men, but as fallen spirits, who through incarnation were given the opportunity to recover themselves. Dr. Abbott's view is more in the direction of the oriental belief in re-incarnation. This doctrine is the oldest and most widespread of all human speculations upon the mystery of life. There must be some truth behind it to account for its long and persistent hold upon the religious thought of the race. The Talmudic literature shows that it had gained for itself a place among the religious convictions of the Jews before the coming of Christ. It appears here and there even in the New Testament, where some of the Jews wondered whether Jesus were not a re-appearance of Elias or Jeremias or one of the prophets, and again where the Pharisees questioned Jesus concerning the man born blind, whether his calamity was due to his own previous sin or that of his parents.

We have no doubt that some form of this doctrine will make its way into the religious thinking of our own day. The theory of evolution and the facts about heredity upon which science insists will favor this. And yet in what precise form this truth will finally command assent, it is too early now to say. We have sought to aid the shaping of it by directing attention to the neglected Scripture teaching concerning the human race as an organism, concerning its redemption through the fittest who are chosen to survive, and concerning the identity of interest which

subsists between the living and the dead, by which the generations that are gone are finally made partakers in the heritage of blessing upon which the generation to come may enter. All this involves the idea that the discipline of no human life stands alone. It gathers up for fresh trial the shortcomings and failures of the past. And its triumphs are treasured up as a heritage of blessing, in whose benefits those who come after shall share. We have been helped, too, by distinguishing between man's permanent *individuality*, which resides in his divine nature, the true ego, and his transient *personality*, which is but the external form through which for the time the ego seeks expression. This may prove to be unworthy, and so be cast off as an unfit habitation for the true man's eternal dwelling. Nothing of his present personality will therefore survive to him which is not sanctified and pervaded by his divine nature.

From this point of view re-incarnation becomes the process by which the divine spirit of man seeks, through successive personal forms, to finally clothe itself in that perfect manhood which is the true image of the invisible God and the heir of all His works. That this result may require such a wealth of experience as only a succession of human lives could give is not improbable. While it also becomes probable, that this immortal man will carry with him into the experiences of the eternal life only those features of these successive personalities which could be wrought by the divine Spirit into the human temple in which He will abide forever. This would explain all that Scripture says concerning the destruction of evil men from the presence of the Lord, and yet leave room for all its words of hope concerning man's salvation. And each of us personal men would now know that we can carry forward into the immortal life those things which we now count dear in these present lives, only as these things become subject to the control of the divine Spirit and subordinated to His uses, and so become for us treasures laid up in Heaven.

A MANIFESTO.—The Rev. Charles H. Spurgeon has prepared a manifesto, which has been numerously signed, setting forth the fundamentals of the Christian faith which he regards as now as-

sailed, and to which he and his fellow-signers pledge their unwavering allegiance. The statement closes with an avowal of their firm faith in "the hopeless perdition of all who reject the Saviour, according to the words of the Lord in Matthew xxv, 46, 'These shall go away into eternal punishment.'"

This quotation is infelicitous, and does not prove the point. Those who received this sentence are condemned, because of their want of love to their poor and distressed human brethren, whom the Judge declares were His brethren, although they knew it not. There is not a word to indicate that those condemned ever "rejected the Saviour" or that He was ever made known to them in that character. The test is a universal one, applicable alike to the heathen who never heard of Christ. Moreover, these signers quietly assume that this sentence is pronounced from a far-distant judgment throne after all the dead are raised; whereas, the tone of the whole discourse implies that the Son of Man's judgment over the nations was to begin before that generation passed away. And the uniform teaching of Scripture is, that the destruction visited upon the unjust falls within that region of death out of which resurrection is a deliverance. The whole question, therefore, of the effect of the provision to raise them from the dead remains an open one. The *aionion kolasis*, whatever it is, must precede their resurrection.

Rev. xx, 12–15.—It has long been assumed that this passage determines that the judgment of the dead does not take place until after their resurrection. The inference, therefore, becomes a natural one that resurrection is not necessarily redemptive.

Our reply is, that the principle that resurrection is a redemptive act is so wrought into the whole structure of Scripture, and is so essential to the unity of the Divine plan, that no single passage, especially one taken from the obscure visions of the Apocalypse, can overthrow it. But does this passage teach plainly that the judged ones here are the *risen* dead? All it states is that the dead, coming up from the sea, from death, and from hades are seen standing before the throne. And the statement is not a didactic one, but given in a scenic picture. Still, it is *the dead* who are said to be judged. May not these be here viewed as pass-

ing through a trial by judgment *before* resurrection, and with a view to determine its quality? In John v, 21–29, we are taught that resurrection does not lift all the subjects of it to the same level of life. There is a kind of resurrection which is eminently one "of life." There is another, which must be also a recovery of the dead to life, and yet a life shorn and maimed. This is a "resurrection of judgment." This process of pruning and destruction is a part of that subjection to death which is the uniform wages of sin. Death goes before resurrection, and is itself a doom. The dead are, therefore, judged before they are raised. The period of captivity in death and hell is necessarily the period of judgment. The scene in Rev. xx may, therefore, very well be regarded as depicting that sorting process through which the dead must pass in order to determine who of them are worthy of resurrection. And of these, each one is raised to that precise condition of life of which he is worthy. All are treated according to the things "written in the books," and "according to their works." Such as are not accounted worthy of resurrection are "cast into the lake of fire," into which death and hell are themselves cast. That is, they must experience still more deeply the burning of that consuming fire of God's holiness by which everything unclean is to be destroyed from His presence.

Eccles. xi, 3.—Upon this oft-quoted text, "Where the tree falleth, there it shall lie," Canon Luckock, in *After Death*, remarks:

"The preacher is describing certain natural phenomena, and pointing out how the powers of nature are regulated by God, and he takes as illustrations the direction of the wind, or the inclination of a falling tree, both of which he implies are beyond the control of man. There is not the least hint given, or anything whatever to suggest the likelihood that he employed such figures to teach the unalterable condition of the soul after death."

The Rev. Francis Brown, D. D., a colleague of Dr. Briggs, in writing to the New York *Evangelist* in his defense, says:—"If men persist in linking faith to a mechanical accuracy, historical criticism will overthrow that accuracy and faith together. May God deliver us and our beloved Church from the counsels of such men."